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or less continuous source of income for the magician. In addition to this material advantage, his prestige is augmented, although a man could not rise to a position of great prestige merely because of his magic. A magician, although always perfectly sincere in his belief in the efficacy of his magic, is occasionally not above a little scheming in his profession. For instance, at the time of the wedding of Tsuros, Towi, her maternal grandfather, paid Niknik to make magic insuring a clear day for the rites. Niknik made the magic, but Teluk, a rain magician from the neighbouring village of Kabil, came and made magic to bring rain on the day of the rites in the hope that Towi would then pay him to get rid of the rain by another magical spell. But Towi had exhausted his finances, and Teluk was not asked to make magic for a clear sky. In discussing it everyone thought the joke was on Teluk, and they were much amused. Incidentally, it did rain the day of the rites, which thus had to be shortened.

MEDICAL SERVICES

Closely akin to the payments for magic are the payments for medical services. Medical treatment consists mostly in the use of certain leaves and roots, both internally and externally, and occasionally magic too is connected with it. There is one difference, however, between the payment for medical and magical services. For the latter, the magician is always paid when he makes the spell, and the payment is in no way affected by whether the desired end is obtained or not. But for the medical service payment is delayed until the efficacy of the medicine is proven and should the patient fail to recover no payment is made. The scale of payment varies with the medicine, which for the ordinary ills, such as swellings, stiff neck, headache, stomach-ache, for continuous urination (infant), pain in the shoulder, and to produce abortion, usually costs one *tsera*. Medicine to make a newly

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born infant strong costs two or three *tsera*. For a man with a large family this is a big expense. Tsenagali, the man who now owns this medicine, told me what a heavy expense it was for him each time his wife bore a child. He has a large family, four children, and finally he went to his wife's father, who knew the medicine, and for a payment learned it from him. After that Tsengali could make the medicine when his wife had a child. He is also now paid to make it for other people's infants. In the payment for medical services there is the same lack of the concept of a bargain, and the same desire to overpay and so gain additional prestige, as there is in trade in pigs. When Ongas' wife was ill, the "doctor" had made a spell over powdered lime and then rubbed it over her body and given it to her to smell. It was supposed to have been effective, for she recovered. Ongas made his payment in shillings to the "doctor," giving him five shillings. The latter thought this too much and wanted to return two shillings, saying that three were enough; but Ongas refused to take them back and insisted that the "doctor" keep the five shillings.[1]

Medical knowledge is guarded as secretly as are magical spells, and is regarded as a source of income in exactly the same manner. The knowledge of what leaf or root to use, together with any accompanying spell, is inherited for a payment from the maternal uncle or father, or it may be purchased purely as a trade transaction, as was Tsengali's purchase from his father-in-law.

[1] On the occasion of the same illness, my servant, Kuserek (from another village), had prepared a leaf medicine for the ill woman. There was no magic connected with it. Ongas wished to pay one shilling to Kuserek for it, but she refused to take it, saying that the ill woman had given her much taro in the past. Kuserek seemed to think that her medicine was a kind of payment for the past gifts of taro.

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rain) and no theoretical interest in them, as far as I could ascertain. A few people are afraid of thunder, because they think the cloud may fall down on them, but many others are unafraid. The rainbow is noted, but there is no explanation for it.

The theory of birth has been given in another context, and it is only necessary to briefly recapitulate here. It is known that pregnancy follows intercourse, and it is thought that the embryo is formed from the blood, and the cessation of the menses is recognized as the beginning of pregnancy. Death, unless it has some obvious cause, such as falling from a tree or drowning, or unless it happens in old age, is thought to be due to black magic, or more literally "poisonous" magic.

For digestion there is a native word, *jäsikoramin*, which might be literally translated "food finishes going down." It is thought that the food remains in the stomach for a day and then comes out as faeces. Although it is known that food is necessary for strength, there is no notion of the interaction of food and blood. Terms "hot" and "cold" are used to describe the conditions of the stomach, and bananas and pawpaws are thought to make the stomach cold, while taro makes it hot.

MEDICAL KNOWLEDGE

Illness may be due to magic or more natural causes, and medical practice consists mostly of the use of certain leaves and roots and magic. Magical medical practice is considered under the heading of Magic. Here only the medical art which has no magic is described. The knowledge of medical practice is fairly widespread. Many people know remedies for one or two ills, but there are a few men and women who are specially skilled in native medicine and know more than the others. A native "doctor" is paid for his services, provided his patient gets better.